THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"He who makes a baseless insinuation against a neighbor's integrity of honor is guilty of an injustice which is atrocious and monstrous in comparison with the petty depredation of the despicable thief who breaks into his house and surreptitiously carries away his goods."*

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## OLIVER COWDERY.

BY JUNIUS F. WELLS.

(*Continued from page 215.*)

From this time, until the spring of 1838, Oliver Cowdery was intimately associated with Joseph Smith in developing the organization of the "Mormon" Church. He and the other two witnesses, Whitmer and Harris, selected and ordained the twelve apostles, when they were called, in February, 1835, at Kirtland, Ohio. From this quorum came the governing authority, which has continued up to the present time—the first presidency of three, and the twelve apostles.

After the "Mormons" had been driven out of Jackson county, Missouri, northward into Caldwell and Daviess counties, and during the period of continual uprising of the people against the "Mormons," differences arose, and a number of the leading converts fell away. Among these were the Whitmers and Oliver Cowdery. The latter had married Elizabeth Ann Whitmer, a sister of David, the witness, in Kaw township, Jackson county, Missouri, on December 18, 1832. She was born at Fayette, New York, January 22, 1815.

Oliver Cowdery's separation from the "Mormons" came about through dissensions with the local leaders, over questions of policy relating to their material or temporal affairs and authority; and also through prevalent jealousies and strife that had taken opportunity to work their utmost evil from the confusion incident to the breaking up and driving of the people from county to county

and ultimately from the state. The continued discord resulted finally in charges preferred by Seymour Brunson, April 11, 1838, which are here given in full, together with his reply:

"*To the Bishop and Council of the Church of Jesus Christ of Latter-day Saints*:

"I prefer the following charges against President Oliver Cowdery:

"First—For persecuting the brethren by urging on vexatious law-suits against them, and thus distressing the innocent.

"Second—For seeking to destroy the character of President Joseph Smith, Jr., by falsely insinuating that he was guilty of adultery.

"Third—For treating the Church with contempt by not attending the meetings.

"Fourth—For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority or revelation whatever, in his temporal affairs.

"Fifth—For selling his lands in Jackson county, contrary to the revelations.

"Sixth—For writing and sending an insulting letter to President Thomas B. Marsh, while the latter was on the High Council attending to the duties of his office as president of the council, and by insulting the High Council with the contents of said letter.

"Seventh—For leaving his calling to which God had appointed him by revelation, for the sake of filthy lucre, and turning to the practice of law.

"Eighth—For disgracing the Church by being connected in the bogus business, as common report says.

"Ninth—For dishonestly retaining notes after they had been paid; and finally, for leaving and forsaking the cause of God, and returning to the beggarly elements of the world, and neglecting his high and holy calling, according to his profession."

"OLIVER COWDERY'S REPLY.

"FAR WEST, MISSOURI, April, 12, 1838.

"DEAR SIR:—I received your note of the 9th inst., on the day of its date, containing a copy of nine charges preferred before yourself and council against me, by elder Seymour Brunson.

"I could have wished that those charges might have been deferred until after my interview with President Smith; but as they are not, I must waive the anticipated pleasure, with which I had flattered myself of an understanding, on those points, which are grounds of different opinions on some Church regulations, and others which personally interest myself.

"The fifth charge, reads as follows: 'For selling his lands in Jackson county, contrary to the revelations.' So much of this charge, 'for selling his lands in Jackson county,' I acknowledge to be true, and believe that a large majority of this Church have

already spent their judgment on that act, and pronounced it sufficient to warrant a disfellowship; and also that you have concurred in its correctness, consequently have no good reason for supposing you would give any decision contrary.

"Now, sir, the lands in our country are allodial in the strictest construction of that term, and have not the least shadow of feudal tenures attached to them, consequently they may be disposed of by deeds of conveyance, without the consent or even approbation of a superior.

"The fourth charge is in the following words, 'For virtually denying the faith by declaring that he would not be governed by any ecclesiastical authority nor revelation whatever in his temporal affairs.'

"With regard to this, I think I am warranted in saying the judgment is also passed, as on the matter of the fifth charge, consequently I have no disposition to contend with the Council; this charge covers simply the doctrine of the fifth, and if I were to be controlled by other than my own judgment, in a compulsory manner, in my temporal interests, of course could not buy or sell without the consent of some real or supposed authority. Whether that clause contains the precise words, I am not certain—I think, however, they were these: 'I will not be influenced, governed or controlled in my temporal interests by any ecclesiastical authority or pretended revelation whatever, contrary to my own judgment.' Such being still my opinion, shall only remark that the three great principles of English liberty, as laid down in the books, are 'the right of personal security, the right of personal liberty, and the right of private property.' My venerable ancestor was among the little band who landed on the rocks of Plymouth in 1620—with him he brought those maxims, and a body of those laws which were the result and experience of many centuries, on the basis of which now stands our great and happy government; and they are so interwoven in my nature, have so long been inculcated into my mind, by a liberal and intelligent ancestry, that I am wholly unwilling to exchange them for anything less liberal, less benevolent, or less free.

"The very principle of which I conceive to be couched in an attempt to set up a kind of petty government, controlled and dictated by ecclesiastical influence, in the midst of this national and state government. You will, no doubt, say this is not correct; but the bare notice of these charges over which you assume the right to decide is, in my opinion, a direct attempt to make the secular power subservient to Church direction—to the correctness of which I cannot in conscience subscribe—I believe that principle never did fail to produce anarchy and confusion.

"This attempt to control me, in my temporal interests, I conceive to be a disposition to take from me a portion of my Constitutional privileges and inherent right—I only respectfully ask

leave, therefore, to withdraw from a society assuming they have such right.

"So far as relates to the other seven charges, I shall lay them carefully away, and take such a course in regard to them as I may feel bound by my honor, to answer to my rising posterity.

"I beg you, sir, to take no view of the foregoing remarks other than my belief in the outward government of this Church. I do not charge you, or any other person who differs with me on these points, of not being sincere; but such difference does exist, which I sincerely regret.

"With considerations of the highest respect, I am your obedient servant,

"OLIVER COWDERY.

"*Rev. Edward Partridge, Bishop of the Church of Latter-day Saints.*"

"The Bishop and High Council, assembled at the Bishop's office, April 12, 1838. After the organization of the Council, the above charges of the 11th instant were read, also the letter from Oliver Cowdery, as will be found recorded in the Church records of the city of Far West, Book A. The 1st, 2nd, 3rd, 7th, 8th and 9th charges were sustained. The 4th and 5th charges were rejected, and the 6th was withdrawn. Consequently he (Oliver Cowdery) was considered no longer a member of the Church of Jesus Christ of Latter-day Saints.*

At this period Oliver Cowdery's connection with the "Mormon" people ceased, though he never retracted his testimony concerning their rise and progress. He remained away from them for eleven years, or until about a year before his death. He lived a part of this time in Ohio, Michigan and Wisconsin, practicing law. At one time he was chosen prosecuting attorney, and, on a certain occasion, while prosecuting a criminal, the opposing attorney taunted him with his former connection with the "Mormons," and as being a witness to the Book of Mormon, hoping thus to break down his influence with the jury. He replied that he was the same man who had given his testimony to the Book of Mormon; that it had been before the world for years, and that he stood by it, that he could not deny it. His courage in upholding this position, contrary to his opponent's expectation, appealed favorably, rather than otherwise, to the jury, and he won his case.

The death of Joseph Smith, at Carthage, Illinois, June 27, 1844, had been followed by the expulsion of the "Mormons" from the state of Illinois, in 1846, and their migrating to the Missouri river and the Rocky Mountains in 1847 and 1848. On February 27, 1848, Oliver Cowdery addressed a letter to the leaders of the "Mormon"

* *History of the Church*, Vol. III, pages 16, 17, 18.

Church, from Elkhorn, Walworth county, Wisconsin, indicating his intention of rejoining them. This he postponed until the fall, however, when he proceeded from his home in Wisconsin to Kanesville (Council Bluffs), on the Missouri river. The main body of the "Mormons" had gone on their wonderful pilgrimage to the Rocky Mountains. A large congregation, however, remained there, awaiting an opportunity to proceed. They were under the Presidency of Orson Hyde, one of the original twelve apostles, who had been ordained by Oliver Cowdery and his associate witnesses of the Book of Mormon. To this congregation Oliver Cowdery came in October, 1848. The story of his return has been told by many persons who were present. It is given in a letter written by George A. Smith, on October 31, 1848, to Orson Pratt, and published in the *Millennial Star*, Vol. 11, in 1849:

"We had meetings on Saturday and Sunday, which were designed as a kind of finish to our conference. Although the weather was very unfavorable, we had nearly two thousand people on the Sabbath (October 29, 1848). Brother Hyde gave a great deal of instruction. * * * Oliver Cowdery, who had just arrived from Wisconsin with his family, upon being invited, addressed the meeting. He bore testimony, in the most positive terms, to the truth of the Book of Mormon, the restoration of the priesthood to the earth, and the mission of Joseph Smith as the prophet of the last days, and told the people if they wanted to follow the right path, to keep to the main channel of the stream; 'where the body of the Church goes, there is the authority, and all those 'lo heres' and 'lo theres,' have no authority, but these people have the true and holy priesthood; for the angel said unto Joseph Smith, Jr., in my hearing, that this priesthood shall remain on earth unto the end.' His testimony produced quite a sensation among the gentlemen present who did not belong to the Church, and it was gratefully received by all the Saints. Last evening myself and Brother Hyde spent with Brother Cowdery. He told us he had come to listen to our counsel, and would do as we told him. He had been cut off from the Church by a Council; had withdrawn himself from it; stayed away eleven years; and now came back, not expecting to be a leader, but wished to be a member and have a part among us. He considered that he ought to be baptized, and did not expect to return without it. He said that Joseph Smith had fulfilled his mission faithfully before God until death. He was determined to rise with the Church, and if it went down, he was willing to go down with it. I saw him today; told him I was going to write to you. He sends his respects to you; he says, 'Tell Brother Orson I am advised by the brethren to remain here this winter, and assist Brother Hyde in the printing office, and as soon as I get settled I will write him a letter."

*(To be continued.)*

## SELF CONQUEST.

WE Latter-day Saints know the origin of man, though we do not know the origin of the germ of life—that we are told always existed. As we were begotten of God, we took the form of spirits, and dwelt with the Father. When we had progressed to a certain point, it became necessary for us to come in contact with evil, that we might further progress, so God made a way for us by creating Adam and Eve. Through them bodies were prepared to receive the spirits as they were ready to come to the earth.

So we are here, and we are here for a purpose. The chief purpose is that we may fit ourselves to receive an exaltation in the kingdom of our Father. We are placed here surrounded by evil, and exposed to the temptations of Satan, and through generations of evil doers many have been born with strong tendencies to wrongdoing in their nature. There is a constant battle between the two contending forces, good and evil.

God has given certain laws which, if we keep, will bring us back into His presence; but we have our free agency as to whether we obey them or not. It was never intended that we become subordinate to evil. It is for our good if we overcome it. Our conditions and circumstances offer splendid opportunities for us to bring out the latent powers within us. We are responsible for our actions, and if we allow evil to overcome us and drag us down, we are under condemnation, and sometime must pay the penalty for breaking the law.

Baptism has been instituted, and by availing ourselves of this ordinance after having repented, we may have our sins remitted, and so be free from the law of sin and death. In Romans 6: 4, Paul says: "Therefore we are buried with him in baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This is the beginning of a new life. From that time we must practice self-conquest, and live in earnest. We must no longer neglect trifles, but look upon them as necessary discipline for us. We must not look upon life as a weary grind, but as a sacred charge. We must not consider our lot hard; but if it is so, we are honored with splendid opportunity, for "God's best characters," says one writer, "are wrought under the hammer."

We must realize who we are, and what power lies dormant within us waiting to be called into action. Though practically we are children, yet within us lies the power to become men and women, though at present it seems almost latent. Every time we conquer self we rise. Give way to the thought that you cannot master evil and immediately failure and defeat begin to form within, and the actions are wavering. Believe that victory is possible and the mind is encouraged and strengthened, and the

victory has commenced. "Man, know thyself," is counsel given by a wise Greek philosopher, and self-knowledge is necessary—a knowledge of our capabilities and possibilities.

We need not look upon ourselves as worms of the earth, who must grovel through life. We can lift up our heads, take our place in the world as men and women, realizing we have a mission to fulfil, for we are the sons and daughters of God. It is only by a knowledge of ourselves that we are able to make the best of the best that is in us. We must train ourselves. This may not be easy, but if we would make the most of life it must be done. We must break off bad habits, and never admit for a moment we cannot do it. We must conquer self, and each victory will help us to win the next, for every time we overcome, our will power is strengthened. This is a scientific fact, and that is why it is easier to overcome the next time. Overcome bad thoughts by thinking good ones. We must not pray (as I heard a gentleman the other day) "O Lord, make us good." We must seek the aid of the Spirit of God daily, but we must also do our part, or victory will never be ours. We must guard, train, and control our tempers, just as we would a disobedient child, and not allow it to have its own way. One writer has said, "When you feel anger rising stop and count twenty, and the angry word will not be spoken." Some are inclined to look on the dark side of life. Such should cultivate cheerfulness by encouraging cheerful thoughts, and banishing all others.

Love is the essential quality in this great battle of self-mastery. Hate is love's opposite. Cherish hate and it will make life miserable, and will be a constant disturber of the peace of others. Cherish love and it will increase until our hearts will be large enough to love all creatures. When we love all we shall be at peace with all, and nothing shall offend us. The beauties of life are built up from within by the creative force of love. We can never be poor while we cherish love.

And how beautiful is the gospel, for it teaches us the real value of things. Our exaltation in the kingdom of God depends entirely upon ourselves, based on Christ's blood, and our actions day by day lead us nearer to it, or farther away from it. This makes life a serious business, but if we live it as we ought, our joy even in this world is very great.

We fear nothing, for we know that if God is for us, He is more than all that can be against us. We must guard our thoughts, for by them we can mould and adorn our characters. "As a man thinketh in his heart, so he is." Character is the reflection of thought, and conduct is the outward expression of character. If we desire to live where God dwells, we must prepare ourselves, and this is our opportunity. Let us make the most of it day by day.

128 Sale Road, Bradford. MARY E. SANDERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 13, 1911.

## THE TESTIMONY OF AN EMIGRANT.

THE Latter-day Saints are very much in the public eye at the present time throughout Great Britain. Their unpopularity is emphasized by the fact that almost any kind of a story relating to them, if unfavorable, is acceptable to the press and readily finds its way into print, usually appearing under bold headlines. Reliable information concerning them is rarely sought after, and apparently is not wanted. The elders of the "Mormon" Church are roundly denounced, their motives are impugned, their methods criticized, their teachings distorted, and their conduct is misrepresented both in and out of the press, until many are persuaded that the government should take drastic measures against them. As a matter of fact, their proselyting work is carried on in a straightforward, honorable, gentlemanly and Christianlike manner. They are temperate, virtuous, and law-abiding. They bring to the people of this land a gospel message and offer it to them "without money and without price." They are actuated by the love of God, and desire only the salvation of souls.

One peculiar feature of the present crusade is that notwithstanding many of the false reports have been refuted in the press, they are republished, again and again, and made to appear as if new and unanswered. A strong effort is being made to show that the elders are giving special and exclusive attention to the conversion of girls and women, which is not the case. It is also represented that in numerous instances women are baptized into the Church without the consent of their husbands, and girls under age without the consent of their parents. This is equally false. The purpose of these and other misrepresentations is to create a sentiment against the Latter-day Saints and their religious views, which, so long as they are peaceable and law-abiding, is wholly unjustifiable.

Much misinformation is extant respecting conditions in Utah. In fact, a number of people have displayed their ignorance by referring to Utah as a city, while as a matter of fact it is a sovereign state of the United States, and embraces within its boundary lines many cities, the most notable and important of which is Salt Lake City.

An intelligent and enlightened man, reporter of a leading newspaper, asked the writer if it were true that converts of the

"Mormon" Church who had emigrated to Salt Lake, and afterwards become dissatisfied, were held as prisoners, and could by no means effect an escape. It was a childish question, and displayed the inexcusable ignorance of the reporter. Just a little acquaintance with the character of the sovereign states of America would have convinced him of the utter impossibility of restricting the freedom of the people in the manner suggested. So far as converts who go to Utah are concerned, it is perhaps sufficient to say that they rarely become dissatisfied. They almost invariably speak well of Utah and her people.

A recent emigrant who had gone to America and settled in Provo, Utah, addressed a letter to the editor of the *London Times*, under date of March 9th, 1911, in which he describes the conditions that obtain in that important "Mormon" city. As it is a matter of general interest to the readers of the *Star*, the letter is here reproduced.

RUDGER CLAWSON.

Provo, Utah, March 9th, 1910.

Editor, *London Times*,

Dear Sir:

Seeing, as I have been a daily buyer, while in the old country, of your paper, and knowing its fair methods of treating various subjects, I now appeal to you on the subject which seems to be creating quite a stir in England, "Mormonism," and the best way in my opinion of doing so is to give you my experience during the three years I have lived among the Utah people. On arriving here I knew a few people who were English and had lived here for years, and they did everything in their power to help my family and myself to find a house to rent and get located. A day after they also helped in securing employment for me, thereby making me feel at home in a strange land.

The people generally seem to be a very industrious and hard-working set. Ninety-five per cent own their own homes (which I myself do at present, and a piece of land adjoining.) In the town I live, "Provo," there is not one public house, no houses of ill fame, and no children without boots. I very rarely hear a person swear, and never have heard the name of Deity uttered in the way of an oath.

This town has a population of ten thousand people. Four policemen keep order, and after 9 p.m. a child under the age of fifteen cannot be found on the street. A large bell is rung, and after that there is not a child to be seen. The streets and roads, also around the houses, are always clean, as days are set apart each month for a general clean-up of weeds, twigs, etc., thereby the city is one huge garden. The streets are a uniform width, and all are wider than Regent Street, London.

Owing to having no public houses, there are no drunken men, and I was surprised at first to see so few people smoking. One will walk sometimes a mile before seeing a person smoking, and then he is usually a Greek or some commercial traveler. What struck me most was the home; the way the people lived. The father seems to stay at home almost every evening. Before each meal nearly every family say "grace," and then there comes the usual evening prayers. The home is really a home in every sense of the word, and only five per cent pay rent.

The people are very religious. They attend their churches more than any people I know of. Everybody seems to be sociable towards each other. Class distinction doesn't enter much. The rich man will talk to the poor man. In fact the rich man can be approached here without any ceremony. I have found the "Mormon" people a good, honest, straightforward people. The employer I work for now is a "Mormon," and in all my eighteen years experience I have never worked for anybody better, and I have worked for Waring and Gillow, Pioneer Stores, Bold Street, Liverpool, branch from London, for three years, and also Messrs. MacSymons Stores, Deane Street, Liverpool, for nine years, and others. These people will give you information confirming my being employed by them.

Before I left England I was told all kinds of tales regarding the "Mormons," and how they would take my wife for one of theirs, etc. Bosh, that's the greatest fraud ever swallowed by the English people! Allow me to tell you that some smart Yankees make a first class living out of it. They get speeches off by heart and charge the English people sixpence to hear their lies, and they laugh up their sleeve after the meeting is over, while they count the money in the pay box.

I am an Englishman, and always will be, but no Yankee is smart enough to gull me.

Since coming here I have learned a great deal, and one thing is to only believe what you see yourself, and not what the other fellow tells you. I heard more about polygamy in England in one month than I heard in Utah in three years. What is wanted is a thorough Government investigation, and after that, when they find the "Mormons" are what I say, then put those fellows in jail for getting money under false pretences.

Competition here in a business way is just as great as in England. Every one of the "Mormon" children go to a Government school. There are all denominations here, and there is also freedom of speech.

Hoping you will see your way to give this a fair consideration, and should you desire any further information, or any of your readers, I am willing to give same.

660 E. 3rd North Street, Provo, Utah.

Yours respectfully,
(Sig.) JOHN CUMMARD.

## MINUTES OF NEWCASTLE CONFERENCE.

THE semi-annual conference was held in the Co-operative Hall, Middlesbro', April 9th, 1911, with President Rudger Clawson of the British Mission, Elders S. P. Jones and W. F. Patrick of the Hull conference, and President Joseph W. Clark and nineteen traveling elders in attendance.

At 10:30 a.m., the Sabbath School session commenced. Prayer was offered by Brother John Cook. Elders John Adamson and J. R. Sayer administered the sacrament.

Sister Ada Derbyshire led in a concert recitation of the "Articles of Faith."

Superintendent William Ingleby gave a report of the Middlesbro' school for the past six months.

Elder Ben A. Critchlow told of the necessity of moulding the mind of the child while in a plastic condition. The Sabbath School offers advancement to both young and old. Things learned in childhood are indelibly stamped on the mind.

The school sang the hymn, "I have work enough to do," followed by a dialogue by four boys.

President Clawson said that there was a sermon in each song sung. "Let us continue in virtue, honesty and chastity, and the evil said of us will be of non-effect. The parents are in duty bound to teach their children the ways of righteousness. This work being carried on by the Latter-day Saints will stand or fall just as it may or may not be the work of God."

After singing, Brother William Derbyshire offered the benediction.

The afternoon session began at 2:30. Invocation by Elder George B. Chambers. The enlarged choir sang in a spirited manner the anthem, "Trust ye in the Lord." The sacrament was administered by Elders George Briggs and W. K. Lindsay.

President Clark presented the general and local Church officers, who were sustained.

Elder Lorin R. Dunkley reviewed the establishment of the Church at the time of Christ, and after making mention of the apostasy from the gospel, bore testimony of its re-establishment in this dispensation.

I. John 2: 15, was taken as a text by President Clawson. "If we would win heaven we must sacrifice. We cannot secure all the glories and pleasures of this world, and at the same time, eternal life. That is won only by following the Savior's teachings, though we may be rejected by the world for so doing. Missionary work is one of great sacrifice. 'If we live Godly in Christ Jesus, we shall suffer persecution.' The elders endure such only by the assistance of the Spirit of God."

President Clark offered the closing prayer.

Fully one hundred and twenty-five of the many present at the

evening meeting were strangers. Brother James Hodgman offered prayer.

President Clark gave a hearty welcome to all those present. Said that we were accustomed to look upon bondage as a thing of the past, but that each one of us was in bondage to whatever extent we let evil habits and practices rule.

Clerk George B. Chambers read the statistical report of the conference for the past six months.

Elder H. W. Heap proved from scriptural citations and reasoning that all shall be resurrected, and *that* resurrection will consist of the reuniting of the spirit and the body, which constitute the *soul* of man. There are numerous degrees of glory, and each one will receive that degree he has merited.

President Clawson rejoiced in the evening meeting. Commented on the song, "O Say, What is Truth," after reading it. "Every so-called truth must be tested on the rock of truth. If it will not stand the test it falls. 'This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' We must abide by the Savior's decision—He said it."

Elder J. R. Sayer pronounced the benediction.

Appropriate solos, duets, and trios were rendered during the afternoon and evening meetings by Sister Flora Ridge, and Elders Ben A. Critchlow, H. C. Anderson and A. G. Brain.

On Saturday afternoon, President Clawson met with the elders in a Priesthood meeting, where reports and valuable instructions were given.

GEORGE B. CHAMBERS, Clerk of Conference.

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## FROM THE MISSION FIELD.

**Relief Society Bazaar.**—On Monday, April 3rd, 1911, over one hundred people attended a Relief Society bazaar, held in St. Stephen's Chambers, Norwich. All goods were donated and very soon disposed of, a sum of £3 being realized. The life of the occasion was half hour concerts given by the Norwich branch dramatic club.

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**Arrivals.**—The following named missionaries for the European mission arrived April 9th, 1911, per s.s. *Megantic*: Thomas G. Harrison, John W. Haslam, Max Muchow, Wyman Nielsen, Salt Lake City; Walter Rawlings, Jr., Fairview, Idaho; A. Tom Johnson, Rigby, Idaho; Lande L. Graham, Richfield, Utah; Golden Woolf, Cardston, Canada; Ether Fredericksen, Sanford, Colorado: Christian Dansel, Elsinore, Utah; Ludwig M. Larson, American Fork, Utah; Conrad E. Anhder, Hyrum, Utah: David V. Shurtliff, Norman Salisbury, Baker, Oregon.

**Appointments.**—The elders who arrived for the British mission, April 9th, 1911, have been appointed to labor in the following conferences: Thomas G. Harrison, Leeds; Walter Rawlings, Jr., John W. Haslam, Nottingham; A. Tom Johnson, Norwich; Lande L. Graham, Bristol.

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**Releases and Departures.**—Elder J. H. F. Volker of the Netherlands mission has been honorably released and sailed for home April 5th, 1911, per s.s. *Adriatic.* The following named missionaries have been honorably released and sailed for home April 11th, 1911, per s.s. *Zeeland*: From Great Britain—H. Ward Heap, Walter P. Monson, E. E. Williams, James A. Webster. From Sweden—Frank Ravsten, Alfred Erickson. From Switzerland and Germany—John L. Ballif. From Scandinavia—Peter M. Petersen. From Japan—William R. Fairborn. With the company were forty emigrants in charge of Elders W. P. Monson, John L. Ballif and H. Ward Heap.

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**Baptisms.**—A baptismal service was held in Nottingham (Nottingham conference), on March 11th, 1911, when five persons were baptised, President Thomas S. Wheatley officiating.

On April 1st, 1911, in the stream, Glan Water, at Darvel, Ayrshire (Scottish conference), one convert was baptized by Elder George G. Campbell.

On April 9th, 1911, four more honest souls were initiated into the fold of Christ by baptism, at Norwich (Norwich conference). Elder Vance D. Walker baptised three and Elder William G. Gidney one.

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**Branch Conference.**—April 2nd, 1911, a branch conference was held at Dundee (Scottish conference). There were present, President George W. Teasdale, Elders William A. Budge, John F. White, Arthur W. McGhie, William J. Swainston and Marriner S. Eccles. The first meeting commenced at 2:30 p.m. Elder John F. White was released as president of the branch, as he was called to labor in Aberdeen, and Elder Marriner S. Eccles was named as his successor. The names of the general and local authorities of the Church were presented and sustained. Elder White reported the branch as being in good condition. Elder Swainston reported the Sunday School. It is in good condition, but has not been well attended owing to the saints being scattered so widely. Elder Eccles addressed the meeting, expressing his pleasure in being called to labor in Dundee. Spoke of the atonement, and since Christ is the Author of our salvation, His plans are to be obeyed. At the 6:30 session the hall was filled with saints and friends. Elder Budge spoke upon the Bible and the Book of Mormon, as both being witnesses for Christ. "See the Mighty Angel Flying," was sung as a trio by Elders Teasdale, McGhie and Budge. Presi-

dent Teasdale spoke upon the necessity of divine authority. Elder White thanked the people for the assistance they had given him in spreading the truth in Dundee. A notable feature of the meetings was the excellent spirit which prevailed.

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**District Meetings.**—On Sunday, April 2nd, 1911, President Thomas S. Wheatley and five traveling elders, met with the Loughboro saints in district meeting. During the afternoon session, Elder Charles B. Gunnell showed that faith, repentance, baptism by immersion, and the laying on of hands for the reception of the Holy Ghost, were the fundamental principles of the gospel, and that every one should be familiar with them. Elder Milton H. Love discoursed upon the authenticity of the Book of Mormon, proving that Isaiah had predicted its coming forth, and Elder Nephi D. Beckstrand proved conclusively that faith alone would save no one. The evening session was well attended. Elder Clarence T. Ward was the first speaker. He refuted the false accusations which had recently appeared in the papers against our people, explained our belief regarding religious freedom, and also showed how the true Church might be detected by its organization. President Thomas F. Wheatley told how the biblical predictions of the universal apostasy had been fulfilled, while present Christianity had "transgressed the laws, changed the ordinance and broken the everlasting covenant." He also showed how the spell of darkness had been broken by the fulfillment of John the Revelator's prediction (Rev. 14: 6-7). Elder John B. Kerr explained what salvation is, and how we may obtain it. Sister Lillian Alver and Elder C. B. Gunnell rendered beautiful music during the services, and all had an enjoyable time.

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**Successful Socials.**—There was a social held at Hucknall (Nottingham conference), March 25th, 1911, and a very enjoyable time was had. A program was rendered by saints and friends, after which light refreshments were served. The proceeds collected, which amounted to £1 12s. 6d., will be used in purchasing an organ for that branch.

At Westgate Hall, Bradford (Leeds conference), on Saturday evening, April 1st, 1911, about one hundred and twenty-five people gathered at a social in honor of a number of saints who are to leave shortly for different parts of America. An acceptable program was given. Among those leaving our midst are Elder William E. Baird and wife, who have spent four months visiting friends and relations.

On April, 6th, 1911, a very successful farewell social was held in the Park Hall, Sunderland branch (Newcastle conference), in honor of Brother Ralph Young, who is leaving for Utah, and Elder H. W. Heap, who has been honorably released to return home. Seven traveling elders and about one hundred saints and friends

were in attendance. A very interesting program was rendered, and all present enjoyed themselves.

The Relief Society of the Barnsley branch (Sheffield conference) were tendered an afternoon tea by Sister Hannah Robinson on April 5th, 1911. Many members and quite a number of friends were present. All expressed themselves as having had a most enjoyable time. The proceeds will be used for the benefit of the poor in the branch.

A very pleasant social was given Thursday evening, April 6th, 1911, by the saints and elders of the Bristol branch of the Bristol conference, in honor of Elder Henry C. Perrett, who has been honorably released to return to his far away home in the mountains. An interesting program, consisting of songs and recitations was carried out, also refreshments were served. Elder Perrett was presented with a pretty scarf pin as a token of esteem.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XX.—The Gathering of Israel.

Text: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.—*Articles of Faith. 10.*

### I. The Gathering Predicted.

Observe that many scriptural predictions of the scattering of Israel are associated with promise of eventual gathering and re-establishment.

1. Bible prophecies concerning the gathering (Deut. 30:1-5: Neh. 1:9; Isaiah 11:11, 12; Jer. 23:3; 31:10; 32:37, 38: see especially 16:14-16; and Matt. 24:31.)

   The references cited are but a few of the many passages wherein the gathering is promised. For further study of the subject, see the following: Isaiah 2:2; 5:26, 27; 10: 20, 22; 49:12; 54:7; 66:20; Jer. 23:8; 25:34; Ezekiel 34:11-31.

2. Book of Mormon predictions concerning the gathering (I. Nephi 10:14; compare Jacob 5; I. Nephi 19:16; 22:11, 12. 25; II. Nephi 6: 8-11; 25:15-17; Jacob 6: 2; III. Nephi 5: 21-26; 21:26-29; 29:1-8; Mormon 5:14.)

### II. Modern Revelation Concerning the Gathering.

1. A characteristic of the work of the Church in this dispensation.
2. Gathering now in progress. (See Doc. and Cov. 29:7, 8; 31:8; 33:6; 38:31; 45:25; 77:14; 84:2; read especially 133:4-7.
3. Special authority given to prosecute the work of gathering. (Doc. and Cov. 110:11.)

III. Extent of the Gathering.

1. Return of the Jews to Jerusalem.
2. Restoration of the Ten Tribes.
3. Gathering of Israel from the nations of the earth to the land of Zion on the American continent.

General reference: "The Articles of Faith," Lecture XVIII.

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## "UNTO THE LEAST OF THESE."

Do you sigh for a glorious mission,
Or mourn for an eloquent tongue?
Do you yearn for the power of penning
Some epic as yet unsung?
But surely you have not forgotten
The praise you might have won,
The kind words you left unspoken,
The good that you might have done!

Too many we find that struggle
To reach the goal ahead,
And stride o'er the poor in the doorway
Dying for lack of bread;
Too many who fix their vision
On mighty deeds afar,
While in their very homestead
Hearts bleeding and breaking are.

Oh youth, with the strong young fingers,
Use them to lift the load
Which burdens those bent old shoulders
Beside you on the road.
For the day is surely dawning
When those toil-worn hands will lie
All cold and still and pulseless;
—And you stand weeping by.

Bradford. Maud Dobson.

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